

THE  
**ANTI-INFIDEL**  
AND  
**Christian's Magazine.**

"It is a duty we owe to God, as the fountain and author of all truth, who is Truth itself, and it is a duty also we owe ourselves, if we deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatever appearance."—*Locke.*

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3d.

MORAL ATTESTATIONS OF  
CHRISTIANITY.

If it be assumed that Christianity is untrue and incredible; that the historical evidences of authenticity to which it pretends were never possessed or displayed; and thus that the whole is the fabrication of imposture, we naturally expect that its moral precepts will partake of that defection or turpitude which the guilt of imposture would be certain to engender or entail. That which arose from baseness would be certain to exhibit some evidences of the polluted source from which it originated. This inference is founded on the observation of cases of demonstrated imposture; for wherever we find deception attempted, some contradiction or impropriety appears in the mode or conduct of those by whom the attempt is made. Falsehood cannot be consistent, nor corruption invariably pure. If, therefore, Christianity be the work of baseness and design, and the evidences which it professes to include be spurious and unreal, it must display those moral contradictions and anomalies necessarily attendant on a ramified system founded on falsehood, and executed with imperfection.

But if the morality of Christianity  
Vol I.—No. XXIII.

be opposed to the supposition of imposture; if its precepts do not indicate a character corresponding with the assumed spurious origin; and if, between the assumption and the subsequent evidence, there be thus an obvious and inexplicable discrepancy, the conclusion that Christianity is the work of weakness and depravity must surely be suspended or reversed. Historical evidence could not create the moral truth, or fitness, of a system; but moral truth, or fitness, would render the truth of historical evidence more credible and impressive. The existence of either of them would be a powerful corroboration of the authenticity of the other. But at present we shall only examine the general morality of the Gospels, and endeavour to establish the validity of the evidence which it affords for the general truth of Christianity.

In natural theology, we infer the existence and goodness of God from the endless contrivances, which are made in the physical creation, for human comfort and happiness. Where, by a succession of adapted means, a beneficial result is produced, and that result found to supply man with gratification and support, the presence of goodness, as well as of power and ingenuity, is intuitively deduced. No

other conclusion, agreeable to reason and analogy, can be proved or supposed. That which has an intended benevolent effect, can only arise from a benevolent cause; as he who founds a hospital, or endows a school, is thought to have some regard for the wants and comforts of his fellow-creatures. Now we would apply a similar induction from facts to the morality of the Gospel. If it display no traces of superior excellence, no evidence that it originated in purity, or no indications of a knowledge more exalted than that which previous morality had displayed, we are willing that its claims should be rejected; since, if they were established, no benefit could be thought to arise from a source inefficient or impure. Converse evidence will of course imply and demand a different conclusion.

We may divide the requisitions of morality into two classes:—the positive and negative; or that which commands performance, or prohibits commission. Now, if Christianity enjoins those actions, the tendency or effect of which is beneficial, and if it forbid those which are productive of evil consequences, the influence of its morality must be good, so far as it is allowed a practical operation on the conduct of communities or individuals: and here speculation and uncertainty do not intrude; for the experience of mankind, and the ability to calculate the effects of certain causes, inclinations, or motives, thence supplied, afford a species of moral test by which demonstration may be obtained. The first positive requisition of Christianity is love and obedience to God. Now, as love, benevolence, or the desire of creating human beings capable of happiness, is the originating cause of the universe, with its various contrivances and designs, an obedience to the Being who has displayed it through such various methods of wisdom, is founded on the first principles of human nature, viz., gratitude for advantage received, and the further implied

benefit of acting in accordance with the dictates of superior intelligence. Appealing, therefore, either to those feelings which mankind have universally pronounced amiable, or in relation to those interests which rational nature must constantly desire to advance, the first requisition of Christianity is obviously just and judicious. To love Him whom we believe to be good and supreme, implies so many subordinate duties and excellences, that it might seem almost impossible to magnify its inclusions, or to name a virtue which this love is not sufficient to originate. Aided by that which reason teaches us to venerate, urged to assimilate ourselves to that nature whose moral perfections are infinite, it is beyond the power of conception to imagine a more comprehensive commandment—a more powerful stimulant to human purity and advancement.

But lest human virtue should remain inactive from the character of such a comprehensive command, and neglect the minute while contemplating the universal, a test of the first is supplied in the corollary, or second commandment, "Thou shalt love thy neighbour as thyself:" and, as if to invest these declarations with the utmost force compatible with the nature of free agents, and to give a condensed interpretation of the latent meaning of the whole Bible, it is further added, "On these two commands hang all the law and the prophets." While we may add, with reverence, that the influential obedience to these injunctions seems able to produce all the excellence and felicity which the Supreme Being could impart to created natures. This matter must prevent the doubts of officious scepticism. It appeals, with irresistible force, to the moral consciousness of man; and he who would deny the implied excellence of these commands, must attempt to extinguish those convictions which reason alone could never subdue or resist. Such are the grand positive injunctions

of Christianity. But the righteousness thus inculcated is not of an extrinsic or superficial character—not a mere guise of moral decorum, which gilds the exterior but abandons the heart. If this be all that is effected by Christianity in the human character, it is declared that man cannot enjoy those blessings which Revelation proposes to award to the pure in heart and sincere.

Thus it is declared, with a piercing solemnity adapted to awaken the most vigilant watchfulness and self-restraint, that the mere abstinence from actual crime is no criterion of innocence or morality in the eye of Omniscience; that he whose desires and affections are unsanctified is in a state of pollution; for he that even looks on a woman to lust after her hath committed adultery already in his heart. The latent impulses, which man cannot discern, are thus represented as obvious to the Supreme Judge, and according to their character, without reference to merely outward profession and conduct, is the spiritual condition of the individual to be estimated. Nor are the other passions regarded by Revelation with more indulgent laxity. The command to love the neighbour is extended beyond those objects who excite regard by reciprocal goodness and attachment, and includes the subduction of revenge and retaliation; for if the Christian loves only those who love him, what doth he more than the publican? Thus the love which is commanded by Jesus Christ is not of an exclusively simple nature. It is to be of that enduring and comprehensive power which will subdue those fearful impulses too often indulged under the influences of revenge and resistance against injury. Can any morality be more elevated, pure, and ennobling than that at which we have thus imperfectly glanced? Can human imagination conceive any thing more perfect in its nature, or more purifying in its influence?

But to estimate the moral precepts

of Christianity, we must regard them by their specific effects on individual character, and then extend them to the regulation of a community. It is surely not too much to declare that that which proposes the extinction of those passions by which mankind are too often deluded and betrayed must produce individual happiness. The motives to holiness and constant effort of amendment are more powerfully excited and sustained by the morality and promises of Christianity than they can be by any imaginable system of human invention; and, therefore, their proposed results must be more certain and permanent. If, then, the injunctions of Christianity are what we have described, their practical benefit, when they are allowed to guide the life and renew the inclinations, cannot be denied or doubted. Of their effect, modified by human recipients or opposed by human obstinacy, there is no occasion here to speak.

Between the excellence of Christian morality and the baseness and machinations of a supposed imposture, what visible connection can hence be traced. If He who founded the Christian religion taught morality more comprehensive and pure than mankind had ever before witnessed, must we, therefore, conclude that he was an impostor? Must human perception and judgment be reversed, and that which is certainly good be pronounced probably false? Is scepticism to invert every mode of evidence, and make its deductions from contradicting the testimony of reason and consciousness? If such a method of inference be unfair, unsound, and absurd, who will not acknowledge that the spiritual morality of the Christian religion is the most powerful attestation of its divine origin,—an attestation which fraud could never present—a purity which baseness and chicanery could never display or possess! If that moral evidence, without which Revelation could

never be credible, is thus prominent and powerful, by what principle in human reason is it overlooked or resisted? We shall continue these observations in subsequent papers, and examine some of the ancient philosophers whose wisdom and example is so often adduced to delude the ignorant.

#### MEMOIR OF SIR ISAAC NEWTON.

[Continued from p. 343.]

From the year 1669, when Newton was installed in the Lucasian chair, till 1695, when he ceased to reside in Cambridge, he seems to have been seldom absent from his college more than three or four weeks in the year. In 1675 he received a dispensation from Charles II. to continue in his fellowship of Trinity College without taking orders.

An event now occurred, which drew Newton from the seclusion of his studies, and placed him upon the theatre of public life. Desirous of re-establishing the Catholic faith in its former supremacy, King James II. had begun to assail the rights and privileges of his Protestant subjects. Among other illegal acts, he sent his letter of mandamus to the University of Cambridge to order Father Francis, an ignorant monk of the Benedictine order, to be received as master of arts, and to enjoy all the privileges of this degree, without taking the oaths of allegiance and supremacy. The University speedily perceived the consequences which might arise from such a measure. Independent of the infringement of their rights which such an order involved, it was obvious that the highest interests of the university were endangered, and that Roman Catholics might soon become a majority in the convocation.

The part which Newton had taken in this affair, and the high character which he now held in the scientific world, induced his friends to propose

him as member of parliament for the university. He was accordingly elected in 1688. In the years 1688 and 1689 Newton was absent from Cambridge during the greater part of the time, owing, we presume, to his attendance in parliament; but it appears from the books of the university, that, from 1690 to 1695, he was seldom absent, and must therefore have renounced his parliamentary duties.

An event however occurred, which will ever form an epoch in his history; and it is a singular circumstance that this incident has been for more than a century unknown to his own countrymen. This event has been magnified into a temporary aberration of mind, which is said to have arisen from a cause scarcely adequate to its production.

While he was attending divine service in a winter morning, he had left in his study a favourite little dog called Diamond. Upon returning from chapel he found that it had overturned a lighted taper on his desk, which set fire to several papers on which he had recorded the results of some optical experiments. These papers are said to have contained the labours of many years, and it has been stated, that when Mr. Newton perceived the magnitude of his loss, he exclaimed, "Oh Diamond, Diamond, little do you know the mischief you have done me!"

The first publication of the preceding statement produced a strong sensation among the friends and admirers of Newton. They could not easily believe in the prostration of that intellectual strength which had unbarred the strongholds of the universe. The unbroken equanimity of Newton's mind, the purity of his moral character, his temperate and abstemious life, his ardent and unaffected piety, and the weakness of his imaginative powers, all indicated a mind which was not likely to be overset by any affliction to which it could be exposed. The loss of a few experimental re-

cords could never have disturbed the equilibrium of a mind like his.

But if the friends of Newton were surprised by the nature of the intelligence, they were distressed at the view which was taken of it by foreign philosophers. While one maintained that the intellectual exertions of Newton had terminated with the publication of the Principia, and that the derangement of his mind was the cause of his abandoning the sciences, others indirectly questioned the sincerity of his religious views, and ascribed to the aberration of his mind those theological pursuits which gilded his declining age.

Such having been the consequences of the disclosure of Newton's illness, I felt it to be a sacred duty to the memory of that great man, to the feelings of his countrymen, and to the interests of Christianity itself, to inquire into the nature and history of that indisposition which seems to have been so much misrepresented and misapplied.

There exists at Cambridge a manuscript journal written by Mr. Abraham de la Pryme, who was a student in the university while Newton was a fellow of Trinity. The manner in which Mr. Pryme refers to Newton's state of mind is that which is used every day when we speak of the loss of tranquillity which arises from the ordinary afflictions of life; and the meaning of the passage amounts to nothing more than that Newton was very much troubled by the destruction of his papers, and did not recover his serenity, and return to his usual occupations for a month.

Now it is a most important circumstance, that *in the very middle of this period*, Newton wrote his four celebrated letters to Dr. Bentley on the Existence of a Deity,—letters which evince a power of thought and a serenity of mind absolutely incompatible even with the slightest obscuration of his faculties. No man can peruse these letters without the conviction

that their author then possessed the full vigour of his reason, and was capable of understanding the most profound parts of his writings. His mind was, therefore, strong and vigorous on these four occasions; and as the letters were written at the express request of Dr. Bentley, who had been appointed to deliver the lecture founded by Mr. Boyle for vindicating the fundamental principles of natural and revealed religion, we must consider such a request as showing his opinion of the strength and freshness of his friend's mental powers.

In reviewing the details which we have now given respecting the health and occupations of Newton from the beginning of 1692 till 1695, it is impossible to draw any other conclusion than that he possessed a sound mind, and was perfectly capable of carrying on his mathematical, his metaphysical, and his astronomical inquiries. His friend and admirer, Mr. Pepys, residing within fifty miles of Cambridge, had never heard of his being attacked with any illness till he inferred it from a letter to himself written in September, 1693. Mr. Millington, who lived in the same university, had been equally unacquainted with any such attack, and, after a personal interview with Newton, for the express purpose of ascertaining the state of his health, he assures Mr. Pepys "that he is very well,—that he fears he is under some small degree of melancholy, but that there is no reason to suspect that it hath at all touched his understanding."

But with all these proofs of a vigorous mind, a diminution of his mental powers has been rashly inferred from the cessation of his great discoveries, and from his unwillingness to enter upon new investigations. The facts, however, here assumed, are as incorrect as the inference which is drawn from them.

His mind was principally bent on the improvement of the Principia; but he occasionally diverged into new fields of scientific research,—he solved

problems of great difficulty which had been proposed to try his strength,—and he devoted much of his time to profound inquiries in chronology and in theological literature.

Among his friends at Cambridge Newton had the honour of numbering Charles Montague, grandson of Henry Earl of Manchester, a young man of high promise, and every way worthy of his friendship. Mr. Montague sat along with Newton in the convention parliament, and such were the powers which he displayed in that assembly as a public speaker that he was appointed a commissioner of the treasury, and soon afterwards a privy counsellor. In these situations his talents and knowledge of business were highly conspicuous, and in 1694 he was appointed chancellor of the exchequer. The current coin of the nation having been adulterated and debased, one of his earliest designs was to recoin it and restore it to its intrinsic value : and in consequence of Mr. Overton, the warden of the mint, having been appointed a commissioner of customs, he embraced the opportunity which was thus offered of serving his friend and his country by recommending Newton to that important office.

In this new situation he became eminently useful in carrying on the recoinage, which was completed in the short space of two years. In the year 1699 he was promoted to the mastership of the mint,—an office which was worth twelve or fifteen hundred pounds per annum, and which he held during the remainder of his life.

The elevation of Mr. Newton to the highest offices in the mint was followed by other marks of honour. The Royal Academy of Sciences at Paris having been empowered by a new charter granted in 1669 to admit a very small number of foreign associates, Newton was elected a member of that distinguished body. In the year 1701, on the assembling of a new parliament, he was re-elected one of the members for the University of

Cambridge. In 1703 he was chosen President of the Royal Society of London, and he was annually re-elected to this office during the remaining twenty-five years of his life. On the 16th of April, 1705, when Queen Anne was living at the royal residence of Newmarket, she went with Prince George of Denmark and the rest of the court to visit the University of Cambridge. After the meeting of the *Regia Consilia*, her majesty held a court at Trinity Lodge, the residence of Dr. Bentley, then master of Trinity, where the honour of knighthood was conferred upon Mr. Newton.

Omitting the detail of some minute discoveries which he now made, we pass on to the history of the theological studies of Sir Isaac Newton, which will ever be regarded as one of the most interesting portions of his life. That he, who among all the individuals of his species, possessed the highest intellectual powers, was not only a learned and profound divine, but a firm believer in the great doctrines of religion, is one of the proudest triumphs of the Christian faith. Had he distinguished himself only by an external respect for the offices and duties of religion; and had he left merely in his last words an acknowledgment of his faith, his piety would have been regarded as a prudent submission to popular feeling, and his last aspirations would have been ascribed to the decay or to the extinction of his transcendent powers. But he had been a Christian from his youth, and though never intended for the church, yet he interchanged the study of the Scriptures with that of the laws of the material universe; and from the examination of the works of the Supreme Creator he found it to be no abrupt transition to investigate the revelation of his will, and to contemplate the immortal destinies of mankind.

But when the religious habits of Sir Isaac Newton could not be ascribed to an ambition of popularity, to the



nfluence of weak health, or to the force of professional impulse, it became necessary for the apostles of infidelity to refer it to some extraordinary cause. His supposed insanity was, therefore, eagerly seized upon by some as affording a plausible origin for his religious principles; while others, without any view of supporting the cause of scepticism, ascribed his theological researches to the habits of the age in which he lived, and to a desire of promoting political liberty, by turning against the abettors of despotism those powerful weapons which the Scriptures supplied.

Previous to 1692, when a shade is supposed to have passed over his gifted mind, Newton was well known by the appellation of an "excellent divine,"—a character which could not have been acquired without the devotion of many years to theological researches; but, important as this argument would have been, we are fortunately not left to so general a defence. The correspondence of Newton with Locke, recently published by Lord King, places it beyond a doubt that he had begun his researches respecting the prophecies before the year 1691,—before the forty-ninth year of his age, and before the "fatal epoch of 1693."

The celebrated treatise on the Prophecies of Daniel and the Apocalypse of St. John, was actually in the hands of Le Clerc in Holland previous to the 11th of April, 1691, and consequently previous to the time of the supposed insanity of its author. The work is divided into two parts, the first of which treats of the Prophecies of Daniel, and the second of the Apocalypse of St. John. It begins with an account of the different books which compose the Old Testament, and he next considers the figurative language of the prophets, which he regards as taken "from the analogy between the world natural, and an empire or kingdom considered as a world politic;" the heavens, and the things therein,

representing thrones and dynasties; the earth, with the things therein, the inferior people; and the lowest parts of the earth the most miserable of the people. The sun is put for the whole race of kings, the moon for the body of the common people, and the stars for subordinate princes and rulers. In the earth, the dry land and the waters are put for the people of several nations. Animals and vegetables are also put for the people of several regions. When a beast or man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom; and when a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances and things about him.

In the second part of his work on the Apocalypse of St. John, Sir Isaac treats, 1st, Of the time when the prophecy was written, which he conceives to have been during John's exile in Patmos, and before the epistles to the Hebrews, and the epistles of Peter were written, which, in his opinion, have a reference to the Apocalypse; 2dly, Of the scene of the vision, and the relation which the Apocalypse has to the book of the law of Moses, and to the worship of God in the temple; and, 3dly, Of the relation which the Apocalypse has to the prophecies of Daniel, and of the subject of the prophecy itself.

Sir Isaac regards the prophecies of the Old and New Testament not as given to gratify men's curiosities, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event, and afford convincing arguments that the world is governed by Providence. He considers that there is so much of this prophecy already fulfilled as to afford to the diligent student sufficient instances of God's providence. Such is a brief abstract of this ingenious work, which is characterized by great learning, and marked with the sagacity of its distinguished author. The

same qualities of his mind are equally conspicuous in his *Historical Account of Two Notable Corruptions of Scripture*.

As this learned dissertation had the effect of depriving the defenders of the doctrine of the Trinity of the aid of two leading texts, Sir Isaac Newton has been regarded as an Antitrinitarian; but such a conclusion is not warranted by any thing which he has published;\* and he distinctly warns us, that his object was solely to "purge the truth of things spurious." We are disposed, on the contrary, to think that he declares his belief in the doctrine of the Trinity when he says, "In the eastern nations, and for a long time in the western, the *faith* subsisted without this text; and it is rather a danger to religion, than an advantage, to make it *now* lean upon a bruised reed. There cannot be better service done to the truth, than to purge it of things spurious."

The only other religious works which were composed by Sir Isaac Newton were his *Lexicon Propheticum*, to which was added a Dissertation on the sacred cubit of the Jews, and *Four Letters addressed to Dr. Bentley, containing some arguments in proof of a Deity*.

In the first of these letters Sir Isaac mentions that when he wrote his treatise about our system, viz. the Third Book of the Principia, "he had an eye upon such principles as might work, with considering men, for the belief of a Deity, and he expresses his happiness that it has been found useful for that purpose. He states, that, if matter

were evenly diffused through a finite space, and endowed with innate gravity, it would fall down into the middle of the space, and form one great spherical mass; but if it were diffused through an infinite space, some of it would collect into one mass, and some into another, so as to form an infinite number of great masses. In this manner the sun and stars might be formed if the matter were of a lucid nature. But he thinks it inexplicable by natural causes, and to be ascribed to the counsel and contrivance of a voluntary agent, that the matter should divide itself into two sorts, part of it composing a shining body like the sun, and part an opaque body like the planets."

In the second letter, he admits that the spherical mass formed by the aggregation of particles would affect the figure of the space in which the matter was diffused, provided the matter descends directly downwards to that body, and the body has no diurnal rotation; but he states, that by earthquakes loosening the parts of this solid, the protuberance might sink a little by their weight, and the mass by degrees approach a spherical figure. He admits that gravity might put the planets in motion, but he maintains that, without the Divine power, it could never give them such a circulating motion as they have about the sun, because a proper quantity of a transverse motion is necessary for this purpose; and he concludes that he is compelled to ascribe the frame of this system to an intelligent agent.

The third letter contains opinions confirming or correcting several positions which Dr. Bentley had laid down.

In the fourth letter he states, that the hypothesis that matter is at first evenly diffused through the universe, is in his opinion inconsistent with the hypothesis of innate gravity without a supernatural power to reconcile them, and therefore it infers a Deity. "For if there be innate gravity, it is impossible now for the matter of the earth

\* M. Biot, his French biographer, has well remarked that there is absolutely nothing in the writings of Newton to justify, or even to authorize, the idea, that he was an Antitrinitarian. We do not know upon what authority Dr. Thomson states, in his History of the Royal Society, that Newton "did not believe in the Trinity," and that Dr. Horsley considered Newton's papers unfit for publication, because they contained proofs of his hostility to that doctrine.



and all the planets and stars to fly up from them, and become evenly spread throughout all the heavens without a supernatural power; and certainly that which can never be hereafter without a supernatural power, could never be heretofore without the same power."

These letters, of which we have endeavoured to give a brief summary, will well repay the most attentive perusal by the philosopher as well as the divine. They are written with much perspicuity of language, and great power of thought, and they contain results which incontestably prove that their author was fully master of his noblest faculties, and comprehended the profoundest parts of his own writings.

The logical acuteness, the varied erudition, and the absolute freedom from all prejudice which shine throughout the theological writings of Newton, might have protected them from the charge of having been written in his old age, and at a time when a failure of mind was supposed to have unfitted him for his mathematical investigations. But it is fortunate for his reputation, as well as for the interests of Christianity, that we have been able to prove the incorrectness of such insinuations, and to exhibit the most irrefragable evidence that *all the theological writings* of Newton were composed in the vigour of his life, and before the crisis of that bodily disorder which is supposed to have affected his reason.

[To be concluded in our next.]

## OUTLINES OF MENTAL PHILOSOPHY.

[NO. I.]

IF we survey the objects of general study, the present period will, perhaps, be distinguished by the pursuit of those which are principally of a physical character. The arts and sciences have received so many recent accessions of knowledge and discovery, and their practical utility has been

so universally felt and proclaimed, that it is not surprising that they should have obtained such a high value in human estimation. To their aid, indeed, we are immediately indebted for many of the comforts and enjoyments which the present state affords; for the inventive power which they have stimulated or supplied has constantly been astonishing us with fresh creations in all the physical modes by which life can be ameliorated or adorned.

It is possible, however, for a great good to be overrated, and to become injuriously exclusive of other subjects which are worthy of human regard. Man, during his probationary condition, is not a being composed merely of mind or of body, but is a combination of both. The exclusive study of either of the general elements of his nature, whether of the properties and modes of the world by which he is surrounded, or of those faculties or powers which constitute the invisible mind, must subject the other to comparative neglect. He will thence either be immersed in physical pursuits, or involved in that abstract meditation which unfits him for the duties of the present life. The former extreme mankind seem at present inclined to indulge. It cannot but be obvious that the outward and visible engross their attention almost to the exclusion of other investigations. Modes which are closely connected with the production of physical effects, are studied with a prodigious and monopolizing avidity; and the results of ingenuity are regarded as distinct causes; or the mental processes, in which inventions originate, and by which all inquiries are conducted, are comparatively unknown and disregarded. The eagerness to be thus acquainted with physical science and with the ultimate modes of combination and activity, not only prevents a due regard to primary mental causes, but engenders a dislike to abstract investigations, and gradually

induces the secret or avowed belief, that nothing is so worthy of human pursuit as those objects which refer to the present well-being of man. We are far from deprecating the useful activity for which he was evidently designed; but we cannot be insensible to the effect which an exclusive matter-of-sense philosophy must produce on the moral aspect of society. Its general effect is to make man a mere agent of physics; to restrict his convictions to the boundaries of the present state; and thus to retard his preparation for that more intellectual existence into which, by the course of nature, he must rapidly verge.

It is admitted that a knowledge of physical causes is essential to physical discovery or improvement. The facts, character, and modes of nature, are acknowledged as valuable to be known; and it is plainly discovered that without a knowledge of the material, the artizan cannot produce the greatest benefit in its application to practical use. Yet the human mind as a mediate cause of all that humanity enjoys, is left uninvestigated, as though its powers were incapable of improvement from a knowledge of their character and operations, and created for self-growth, accidental prosperity, and comparative neglect. With the visible effects which mind produces in the expansion of science, or the improvement of art, mankind are sluggishly content. The revolutions and fates of empires, and the retrogression or advance of society towards social deformity or perfection, seem to be regarded as detached or contingent results, to be contemplated only in their passing or past occurrence, and as having no regular grades of progression, or any strict connection with anterior mental causes. Yet, who that penetrates the extent and origin of those events which are distinguished in the annals of humanity, cannot observe the secret yet uni-

versal operation of the human mind, producing effects in accordance with its peculiar character or condition? Who cannot perceive that the convulsions of kingdoms have arisen from an ignorance of that expanding mental element with which political philosophy has to deal? Who cannot see in the destinies of men analogical connections between their fates and characters?

If such be the effects of the human mind in its aggregate capacity; if events have arisen from its influence, and been determined by its power, it must surely be worthy of investigation as a primary cause and a distinct essence. It has been observed by Locke, that "the understanding, like the eye, while it makes us acquainted with numerous objects, takes no notice of itself." But what advantages have been afforded to the faculty of sight by an investigation and knowledge of the visual organs. Blindness, positive or relative, has been relieved, sight preserved, and numerous interesting and wonderful discoveries have been made. Why, then, should we not infer, that the science of mind, duly cultivated, would produce similar results of improvement? It may at least, however, be concluded, that the mental faculties cannot be benefited by an ignorance of their characters and operations: and if the analogy of other cases may guide decision, an advantage must result when such characters and operations are developed and known. But suppose that we knew that the facts connected with the phenomena of the human mind would not lead to an improved mode in its cultivation, may not even a barren curiosity be encouraged relative to that by which mankind have been distinguished and advanced, although no discoveries be made, or no scientific advantage be effected? Surely that which thinks and wills is worth a small portion of human attention and inquiry, when so much time and labor are bestowed

on objects which principally affect only the senses.

But the study of mental phenomena has a demonstrable tendency to benefit the moral and intellectual character. Accustomed to neglect the various intellectual processes by which actions are modified or determined, we are liable to confound them with the material modes with which the mind is thence exclusively familiar; while, it is inferred, that that aggregate of thought, judgment, imagination, memory, comparison, and association, which we call the mind, is incapable of analysis or systematic explanation; and consequently the most extensive improvement is thus impeded. What person, for instance, accustomed to observe the operations of his mind, and to investigate their mode and origin, would attribute them to material causes—would look for poetic conception, or moral judgment, amidst the medullary particles of the brain, or the bilious secretions of the liver. A philosophical observation of the respective effect, of matter and mind, would suggest the inference of distinctness of cause; and that which was different in result would not be referred to the same origin, but to a cause of a contrary nature. Hence materialism, opposed to religion and subversive of piety, would be discarded as a dogma which is founded on inference opposed to fact and probability: while the contemplation of that which seems independent of the restraints of time and space, which seems to command a ubiquity of existence as to duration as well as distance, would gradually elevate the human conceptions; and from the wonders which man may now behold in himself, make the sublime and mysterious declarations of Scripture less surprising and more credible. A knowledge of the mental faculties would also lead to some useful discoveries for their improvement among those to whom education is entrusted; and who partaking of the gene-

ral ignorance of such metaphysical science, know not the nature of that which they undertake to cultivate and expand.

If, then, we have not mistaken the subject, mental philosophy is deserving of a large share of human attention. In the present state its study and application would be productive of advantage, by leading us to a knowledge of that cause or power by which the fate and happiness of empires or individuals are determined or modified. While the Christian, whose vision of future felicity comprehends a world of immaterial existence, must regard that with interest which illustrates, however feebly, the exalted being which he is created to enjoy. Under this impression, we have resolved to devote a few of our pages to the *Outlines of Mental Philosophy*, which we trust will lead our readers to examine more extensively a subject from which, if judiciously investigated, they will derive much instruction and improvement.

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## THE PULPIT OBSERVER.

THE REV. MR. CLISSOLD,

*At St. Martin's in the Fields.*

ON Sunday afternoon Mr. Clissold delivered a Discourse on the Nature and Necessity of Repentance, from Luke xiii. 42: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Such were the words of one of the thieves crucified with the Redeemer. By remembrance, as applied in the text, is not merely signified a simple recollection of one before seen, but remembrance united with affection. Thus our Lord, in instituting the holy supper, commanded believers, "This do in remembrance of me." The feelings and fervours of the heart are to be engaged in the celebration. In this way did the thief supplicate to be remembered in the words of the text. But we must not imagine that this desire had been suddenly awakened; it was probably the

manifestation of a prior affection, and the spirit of the Saviour had previously operated on that of the penitent thief. This is evident if we attend to his declaration to the other suffering malefactor by whom the Saviour was reviled. He rebukes him in these words: "Dost thou not fear God, seeing thou art in the same condemnation? and we, indeed, justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." In soliciting to be remembered, therefore, the thief desired the Redeemer would remember his previous consciousness of sin, his state of penitence, and wish for salvation; and that the man was prepared to enjoy that for which he supplicated, is evinced in the answer of Jesus Christ: "Verily I say unto thee, to day shalt thou be with me in paradise." The remembrance sought was that which implies the activity of the love and affections. Having thus interpreted the nature of that remembrance which the penitent sinner desired, and glanced at the folly of supposing that the contrition of the thief was superinduced at the moment of suffering and death, let us now consider the nature of repentance, and also the great importance of its not being delayed.

No man would delay the work of repentance were he to consider its nature and extent. It comprehends the regulation and purity of action, and is not, as too often supposed, confined to those feelings which fear and remembered evil are apt to excite. Repentance is that which makes us cease from doing evil actions because we regard them as sins against God. The feelings will be more or less concerned; but it will be found generally true, that men may more easily restrain evil than be able to shed tears over it when its commission is remembered and its consequences anticipated. Many persons, indeed, think that the work of repentance cannot exist or proceed with power unless they can work up their feelings to a state of continual grief. But let no man thus estimate the nature of repentance; let no man imagine that it consists in feeling rather than in act. It consists in a gradual and accelerated triumph over evil thoughts and inclinations; for however we may regret former sins, we cannot be benefitted by the mag-

nitude of our sorrow. We differ from those who think that repentance is a work which is done at once, we think that it is a work which can scarcely terminate; for as long as evil inclinations subsist, repentance requires that they should be restrained and expelled. A moral aversion from crime cannot be all at once produced. It is a gradual and successive work: and this leads us, in the second place, to consider

The folly and sin of delaying repentance. There is no one thing in which mankind are in such delusion, as in that which relates to their spiritual welfare. In the ordinary affairs of the world, most display a sufficiency of knowledge and penetration, and would seem to be thought incapable of being made the victims of delusion; and yet such people delude themselves in the most solemn and important of all their relations. There is no man who does not see the folly of delaying worldly affairs. Rules of conduct are here deemed applicable and wise, and a violation of which incurs the charge of folly. Yet in matters of religion, these same persons are contented with evasion and excuse. It would be folly to reason on a delusion so self-evident. My brethren, if I am addressing any of the above characters at present, I would inquire whether, if any one were to receive an offer of wealth, and say he would defer accepting it till to-morrow, or some indefinite period, his conduct would not be thought to amount to a renunciation of such worldly wealth? Yet why should not similar conduct in relation to religion be thought to indicate a renunciation of its blessings and an insensibility to its advantages? How indignant are men when imposture is attempted in things which affect but their temporal interest, and yet how they will delude themselves in matters of religion! Is it that they expect pleasure from delaying that which requires immediate performance, or do they think that the work of repentance can be accomplished in a moment? Suppose you were now to enter into a struggle with some evil inclination or propensity, would one year be sufficient to subdue the power of established habit? Do you think that in one day you could undo the work of years, and that a momentary impulse would generate an entire change in a corrupted nature?

But admitting that repentance could be thus instantly performed, how can it be known that life will be continued till the hypothetical moment shall arrive? Uncertainty thus aggravates the fatality of delusion. But were habits formed at once, it might be thought that they might thus be thrown aside, and error thus be allied with plausible excuse. Yet the reverse is the case. Hereditary evils are not so suddenly overcome. If, however, repentance be thought such an easy work, why not commence it now;—why defer to the future that which may be performed with such facility at the present? But suffer not yourselves to be so deluded. It was not thus with Christ; for not till he was near death did he say to his disciples, "Be of good cheer, I have overcome the world." Will you, then, account yourselves wiser than God? You may, indeed, adduce the conversion of St. Paul as affording a corroboration of the instantaneous nature of repentance. But are you certain that you shall hear such a voice, and behold such dazzling radiance as he heard and beheld? Consider the difference between the case of the apostle and that of yourselves. When he persecuted he thought he did no sin; but your sin is committed in the midst of superior light. Paul was ignorant before his conversion; while you are instructed but delay to repent. You may point to the thief on the cross, as affording some support to the cherished delusion: but have you any proof that this was the first stage of repentance, and that it had not commenced in a state of greater freedom from the influence of fear? Had he calculated to such a nicety, that he knew the exact moment to which sin might be carried, and from which saving repentance might be commenced? To make the cases parallel more is required. Had he been in this state, it is necessary to suppose he must, in heart and practice, have previously exclaimed, Thou Son of God, this day I nail thee to the cross, and ask remembrance of thee to-morrow. My delight is now to crucify thee; but to-morrow I will take up supplication. After thus crucifying the Lord, would not the language of the thief been different?—would not the voice of corruption have been heard calling on the moun-

tains and rocks to fall on and hide its iniquity?

Such are a few reflections on this solemn and important subject. But will men still choose to delay the work of repentance and be the victims of voluntary delusion? It is said that hope deferred maketh the heart sick. Have we, therefore, any hope in Christ? If it is deferred, if the purifying process of repentance is delayed, how can we rely on its being certain and efficacious? You will remember it is said that with the same measure that ye mete, it shall be measured unto you. When the hour of death arrives, you will be ready to exclaim, "Lord, remember me when thou comest into thy kingdom." But the same voice which gave consolation to the penitent thief, will reply, Trouble me not. You may die before your prayer can be uttered or answered, or realize the insufficiency of seeking relief in the hour of disease and despair. Repentance, caused by the fear of death, cannot be regarded as safe, sincere, and abiding. It must be begun in freedom, and not be induced by terror or apprehension. Do not, then, delay; do not refuse the gracious invitations which are already given. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him come and partake of the waters of life freely." See, then, that you make not light of the proffered privileges and mercy. If repentance be delayed till to-morrow, we may, in the brief interval, have passed to another state, and heard our final doom pronounced, "Depart from me, ye workers of iniquity;" for we know not how soon we may depart from the present existence. Therefore, harden not your hearts; but purify them; and "let the wicked man forsake his way, and the unrighteous man his thoughts, and return unto the Lord, and to our God, and he will abundantly pardon."

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## REVIEW.

*Life of Sir Isaac Newton.* By DR. BREWSTER. London: John Murray.

THIS little volume may certainly be re-

garded as a valuable addition to our biographical literature. It is written with animation and candour, and is calculated to remove several erroneous impressions which the public mind has received relative to the illustrious individual whose life and discoveries its pages narrate. Infidels have indulged a malignant triumph when asserting that he, whose vast mind comprehended the universe, was not a professed and ardent believer in Revelation till his mental energies were impaired or deranged. Suppose it had been so, the works which he wrote under the falsely-alleged insanity, would have exhibited a mind greater even in its mournful ruins than the entire aggregate of infidel intellect. With equally shallow grounds, he has been claimed as a favourer of Unitarianism. But the mere expurgation of two interpolated texts, without any avowed denial of the divinity of Jesus Christ, and its implied admission in other parts of his writings, must surely be a very insufficient ground for the allegation of his Unitarianism! But if even Newton had leaned to that class of opinions, we should not have been the more convinced of their validity. There are first principles laid down in the Bible, which, like the keel of a ship, give the whole fabric stability and consistency; and he who contravenes these, must sap the foundation of religious truth. It is not more certain that the existence of God is taught than that the divinity of Jesus Christ is asserted; and if unity be the primary mode ascribed to the Divine Essence, that Jesus Christ is the one God must follow as a necessary corollary. Hence while the Bible remains, the Unitarian hypothesis, though adopted by multitudes as great as Newton, would still be invalid and untrue. If the Scriptures were regarded as containing, in their different parts, a system connected and harmonious, the divinity of Jesus would stand as a prominent and striking feature of the whole, and, if adopted, would relieve the world of much controversy and confusion.

But to return to Dr. Brewster's work. As the history of a scientific mind, it possesses great merit. It renders the abstruse inquiries of the great author intelligible to those who may not be inti-

mately acquainted with mathematical and optical learning. But of its style we need not speak, after the numerous extracts which we have embodied in our work as an abridged Memoir of Sir Isaac Newton. But not to scientific readers is its interest exclusively confined. To the religious public it must be valuable, as affording authentic evidence of that Christian faith which distinguished Newton's opinion and beamed forth in his practice: and, amongst the sneers which are now being constantly uttered against religion, it will surely afford encouragement and consolation to have a detailed assurance, that one of the greatest minds that ever dignified the name of man, was a sincere and enlightened receiver of Christianity.

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*The Amulet. A Christian and Literary Remembrancer.* London: Westley and Davis.

WHEN the "Forget-Me-Not" first made its appearance, the public were taught to believe that a certain little volume entertaining in its contents and elegant in its appearance, would be issued at or about the festive period of Christmas, and thus give the feelings which we then cherish and excite a new channel of manifestation. The success of this parent of the Annuals was commensurate with its merits and novelty, and its purpose and period of publication heightened the effect which it was adapted to produce. But competition soon multiplied the number of these annual visitors, and a sort of race occurs to see which can appear the greatest distance before the time at which it would be most seasonably expected. We have an old-fashioned prejudice against this prematurity of appearance. There is a time for all things, and we do not think that before Michaelmas is the time for a Christmas or New-Year publication to enter into "public life."

That to the literature of the country these works are ornaments, no one can deny; and it is pleasing to observe that they call forth and concentrate much native talent. But they have certainly had one fault: they have been more ostentatious in appearance than sterling in quality: and often has the admirer of glittering edges expended twelve shillings for literature.



rary matter, which, from its volatility, must be read, unfelt, and soon forgotten. The present year's *Amulet* is, to a considerable degree, exempt from this fashionable vice of *Annals*; and contains several articles which convey intelligence worthy of being known.

It may, perhaps, offend those tender imaginations whose only happiness consists in voraciously devouring the romantic, the extravagant, the exciting and unreal, that the *Amulet* has dared to intrude learning and research into its pages; not, indeed, in the ponderous erudition of vanished ages, but in a collection of valuable facts, which are invested with all the attractions and ease of a popular style. We here refer to the articles on the "Actual State of the Slave Trade," and "The Gnostics," both of which are instructive and valuable. The story of "The Mossps" is interesting and agreeably told; and, indeed, there is very little to find fault with in the prose articles. There is a rather large share of the puerile in the "Day of Distress." We do not admire that which teaches how to magnify petty troubles into great misfortunes. Of the prose articles we must not forget one of missionary interest, "Infanticide," which powerfully illustrates the barbarity which once prevailed in some of the South Sea Islands, which have since been rescued from the perpetration of child-murder by the admission of Christianity.

In the poetry of the *Amulet* we discover nothing of striking intrinsic value. Miss Landon's is the best, and, in her wonted style, has shewn forth the way of being elegantly miserable and sentimentally acute. Mrs. Hemans has contributed some pretty pieces, as have also several other writers of eminence. The engravings are good generally. "The Death of the First-born," is well executed, as is also the "Death of Eucles." "Sophie" looks as well as she can, but her beauty is rather of the masculine character.

On the whole we are pleased with this *Amulet*, and such publications will not be useless if their annual appearance produces the reflection that of a life, short and uncertain, another year is added to the past.

*Keach's Travels of True Godliness.* London: George Wightman.

MR. KEACH was a champion in the Baptist cause when civil turmoil and religious persecution conferred an unenviable distinction on the aspect of England. He evinced during this period much firmness and ability in his conduct and writings, and is esteemed in the remembrance of those belonging to the Baptist connexion. The present is a neat and cheap reprint of an allegorical work of much celebrity, of which he is the author. It is accompanied by a memoir of Mr. Keach, by the Rev. Mr. Malcom, Boston, U. S. and may be recommended as containing many useful practical hints.

## POETRY.

### THE EVENING PRAYER.

By L. E. L.

ALONE, alone!—no other face  
Wears kindred smile, or kindred line;  
And yet they say my mother's eyes—  
They say my father's brow is mine:  
And either had rejoiced to see  
The other's likeness in my face;  
But now it is a stranger's eye  
That finds some long-forgotten trace.

I heard them name my father's death,  
His home and tomb alike the wave;  
And I was early taught to weep  
Beside my youthful mother's grave.  
I wish I could recall one look—  
But only one familiar tone:  
If I had ought of memory,  
I should not feel so all alone.

My heart is gone beyond the grave,  
In search of love I cannot find,  
Till I could fancy soothing words  
Are whispered by the evening wind.  
I gaze upon the watching stars,  
So clear, so beautiful above,  
Till I could dream they look on me  
With something of an answering love.

My mother, does thy gentle eye  
Look from those distant stars on me?  
Or does the wind at evening bear  
A message to thy child from thee?  
Dost thou pine for me, as I pine  
Again a parent's love to share?  
I often kneel beside thy grave,  
And pray to be a sleeper there.

The vesper bell ;—'tis eventide ;  
 I will not weep, but I will pray—  
 God of the fatherless, 'tis Thou  
 Alone canst be the orphan's stay !  
 Earth's meanest flower, Heaven's mightiest  
 star,  
 Are equal in their Maker's love,  
 And I can say, " Thy will be done,"  
 With eyes that fix their hope above.

(From the *Juvenile Forget-Me-Not.*)

#### TERRESTRIAL ATTACHMENT.

[From the *German of Schlegel.*]

WHEN heavenly visions warm the heart,  
 And things divine expand the mind,  
 The soul from earthly joys would part,  
 And bliss of purer essence find.

Here all her energy is vain ;  
 Her knowledge only madness seems ;  
 In wider spheres she pants to gain  
 That freedom which her right she deems.

And now the long-wished scenes arise,  
 And lost are life's dark hours in light ;  
 But, ah ! the strength of human ties,  
 Bend earthward still her trembling sight.

### REPERTORY OF FACTS, *Observations, and Intelligence.*

#### ON HUMILITY.

WE are truly humble when we permit others to discover faults in us, which we ourselves are not willing to own, and when we receive their rebukes and corrections with patience and a sincere desire to profit by them. Self-love conceals from our view many of our frailties ; and while we indulge this passion, we cannot but be surprised that they should be discovered in us by our fellow-creatures : but true humility will make us distrust and think lowly of ourselves : it will also make us turn to God for his grace to conquer our evil dispositions ; and then, even the corrections of our fellow-creatures, however severe, will not appear more than we deserve.—*Fenelon.*

#### SENSIBILITY OF PLANTS.

CERTAIN motions may be observed in plants, which make it probable that they are possessed of sensibility. Some plants

shrink and contract their leaves upon being touched ; others open and shut their flowers at certain fixed hours, so regularly as to denote with precision the time of day ; some assume a peculiar form during the night, folding up their leaves : and these different changes take place whether they are in the open air or shut up in close apartments. Those which live under water during the time of fecundation raise their flowers above the surface. The motions of a marshy plant discovered some time since in the province of Carolina are still more singular. Its round leaves are furnished above and on the sides with a multitude of notches that are extremely irritable. When an insect happens to creep upon the superior surface of the leaves, they fold up and inclose the insect till it dies ; the leaves then open of themselves. We may daily observe regular motions in some plants in our gardens. Tulips expand their petals when the weather is fine, and close them again at sun-set, or during rain.—*Sturm.*

#### PICTURE OF A WISE MAN.

THE wise man takes the will of God for his compass, and his piety for the helm. He looks upon the afflictions of this life, as favourable winds, and his sails are full of patience. His sailors are his virtues, and God himself is his pilot : his cable is constancy, and his anchor is hope ; his banner is the cross, and his flag is of celestial blue. His cargo is his good works, and the port to which he is bound is the kingdom of eternal happiness.—*Ozenstern.*

#### ERRATA.

P. 3, first col. l. 10, *for* through *read* though.

— second col. l. 30, *for* Revelation Reason *read* Revelation with Reason.

P. 4, Note, *for* Parabolated Acromatico *read* Parabolated Achromatic.

P. 7, first col. l. 28, *for* has *read* have.

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